

the CRITERION

Archdiocese of Indianapolis

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MASSIVE EXPRESSION

Million anti-abortion signatures obtained in Canadian drive

OTTAWA, Canada—Armed with one million anti-abortion signatures—believed to be the most massive expression of public opinion in Canadian history—pro-life forces are mounting a three-pronged assault on Parliament and the government to obtain protection for Canada's unborn children.

Their first objective is Prime

Papal delegate target of rally by NOW backers

WASHINGTON—More than a thousand demonstrators favoring legalized abortion marched in front of the apostolic delegation's building on Massachusetts Avenue here on Mother's Day to protest the Catholic Church's involvement in the abortion debate.

The demonstration, organized by the National Organization for Women (NOW) and by Catholics for a Free Choice, brought 1,200 demonstrators, according to police estimates, to march past the residence of the Pope's representative in the United States.

They chanted "Two, four, six, eight, separate the Church and state" and carried signs proclaiming support for U.S. Supreme Court decisions legalizing abortion.

JEANNE K. C. CLARK, a Catholic member of NOW and a spokesman for the marchers, contended that Catholic bishops around the country are funding campaigns to have the U.S. Constitution amended to prohibit abortion.

Robert Lynch, executive director of the National Committee for a Human Life Amendment, which is registered with Congress as a lobbying organization, said that the committee has received about \$357,000 from Catholic dioceses and bishops since January 1974.

The committee reports its contributors to Congress periodically, Lynch said.

LYNCH AND MSGR. James T. McHugh, director of the National Conference of Catholic Bishops' Secretariat on Population and Pro-Life Activities, said that most right to life groups around the country raise their own money and receive very little from bishops.

Father Richard E. Pates, secretary to Archbishop Jean Jadot, the apostolic delegate, said that the archbishop considered the demonstration "an expression of the civil rights of those persons" and that the archbishop "recognizes that right."

"The Church has spoken extensively on abortion and therefore he has no comment on that," Father Pates added.

Minister Pierre Trudeau. They are to meet him and some of his cabinet officials May 21 to present a comprehensive brief in behalf of the "40,000 innocent lives which are destroyed each year in Canadian hospitals."

A SECOND FORCE of 10 members of Parliament from both the Liberal and Conservative parties and representing all 10 Canadian provinces are presenting the one million signatures from an Alliance for Life petition to Parliament May 29. The 10 legislators are expected to demand that unborn children receive the same legal protection under the law as any other person.

That same day a massive lobby, organized by Alliance for Life's political arm, Coalition for Life, will be directed at legislators from each of the 265 federal electoral districts.

The million-signature petition, which was more than a year in the gathering, asserts:

"Parliament's most basic duty is to protect innocent human life."

URGING LEGISLATION for the protection of the unborn, the petition calls on MPs to show more leadership in fostering a life-sustaining society.

The Alliance for Life brief, which will be given to all members of Parliament, documents the steep rise in Canadian abortions, the medical effects of such procedures, and adverse effects of abortions on other methods of family planning. It also sets out 13 recommendations for the government.

Alliance for Life vice-president Gwen Landolt said the 1973 pro-life petition of 350,000 signatures was only a "stepping stone" to the May 29 summit.

Bayh asks for federal study of birth control

BY JIM CASTELLI

WASHINGTON—Sen. Birch Bayh (D-Ind.), chairman of the Senate subcommittee considering proposed constitutional amendments which would prohibit abortion, has called for higher levels of government research on both natural and artificial means of contraception to help prevent unwanted pregnancies.

Calling abortion "as emotional as any issue I've come across in 20 years of public life," Bayh said improved means of birth control were needed, including natural means which would help those morally opposed to artificial contraception.

Bayh asked Dr. Philip Corfman, director of the Center for Population Research for the National Institute of

Relief official fears refugees may not adjust

AGANA, Guam—Father John McVeigh, a veteran of nearly five years with (U.S.) Catholic Relief Services (CRS) in South Vietnam, is very concerned that many Vietnamese refugees will not be able to adjust successfully to life in the United States.

He said he is especially concerned about the plight of the second wave of refugees, the thousands of fishermen and peasants picked up off the Vietnamese coast by American military sealift command ships after Saigon had fallen.

More than 25,000 arrived here recently via huge cargo liners. They streamed off the ships, most carrying all their worldly possessions in plastic buckets or paper sacks. Many were shoeless, the tattered clothes they wore all they had.

"I'm convinced for some of them it wasn't wise," he said, noting that many simply panicked.

FATHER McVEIGH is himself an evacuee. On the evening of April 29 he boarded a helicopter from the roof of the U.S. embassy in Saigon for the 45-minute flight to the U.S.S. Hancock in the south China sea.

In the weeks before the fall of Saigon, Father McVeigh, who has been CRS program director there since 1971, worked with many Vietnamese, helping them decide if they should leave or not.

"We tried to convince many that America was not a land of milk and honey, that a poor American is a very poor person."

Once the American air evacuation, Operation New Life, began on April 23, Father McVeigh said he helped evacuees out of Vietnam if they were really vulnerable to Viet Cong reprisals or if they showed any signs that they might make it in the United States.

In the last days, he said, it was amazing to see women and children trying to get out, hoping that maybe the husband could come later. Some women, he said, asked that just their children be taken.

Lilly grant promotes religious television

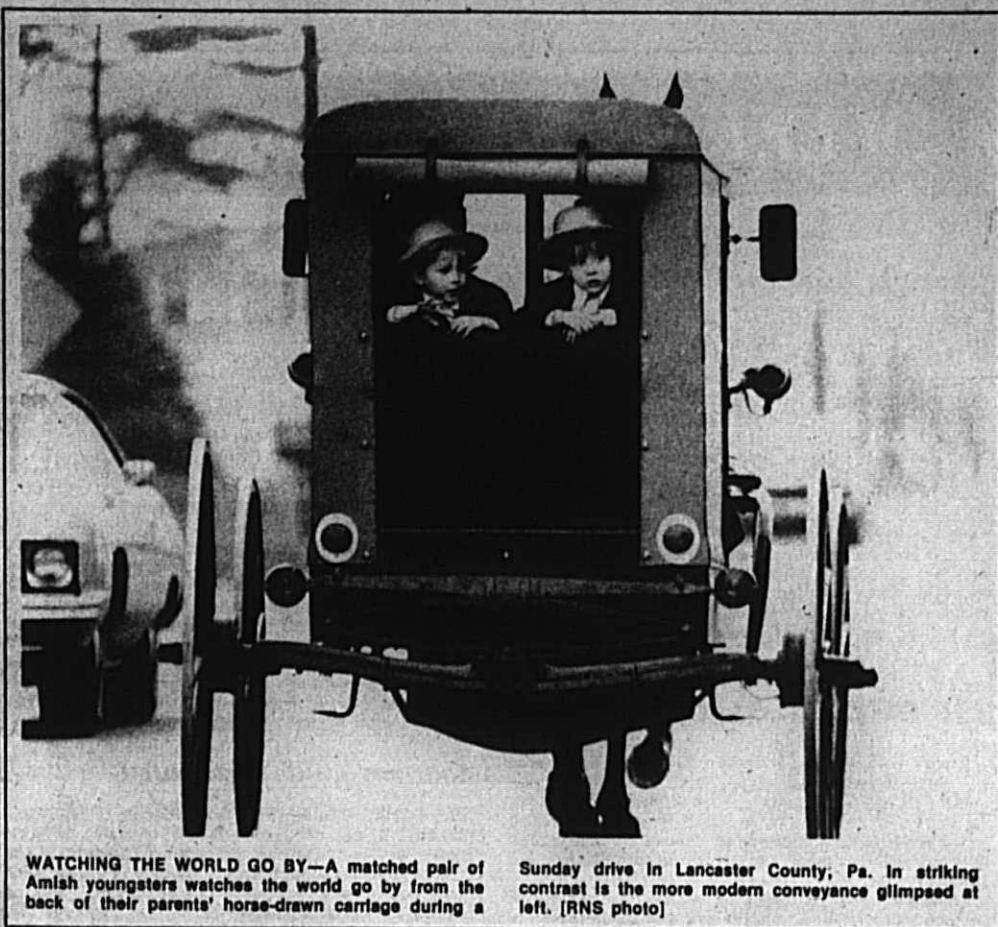
NEW YORK—The Lilly Endowment of Indianapolis, Ind., has given a grant of \$100,000 jointly to four religious organizations—including the U.S. Catholic Conference—that regularly cooperate with NBC News in religious television programming.

In announcing the grant, Robert Beusse, USCC secretary for communications said: "The grant is not for production of television programming or film. Rather it is to enable the four religious organizations to work together in publicizing their NBC News religious television specials related to the Bicentennial."

Child Health and Human Development, to draw up a plan for new research proposals.

CONCERNED THAT officials in the Department of Health, Education and Welfare or the Office of Management and Budget would divert Corfman's recommendations, Bayh gave him a "direct order" to give his recommendations directly to the subcommittee on constitutional amendments.

Bayh said he had heard a proposed increase of \$1 million for research on improved methods of rhythm called "inflationary." "A billion dollars for the B-1 bomber is not called inflationary, but a million dollars for research to help prevent abortion is," he complained.



WATCHING THE WORLD GO BY—A matched pair of Amish youngsters watches the world go by from the back of their parents' horse-drawn carriage during a Sunday drive in Lancaster County, Pa. In striking contrast is the more modern conveyance glimpsed at left. [RNS photo]

Archdiocesan secondary schools to graduate 1,411

A total of 1,411 students will be graduated this spring from Catholic high schools in the Archdiocese of Indianapolis. The total is 36 more students than were graduated last year.

Of the graduates, 894 attend the eight interparochial high schools, including Latin School, and 517 attend the six private schools, all but one of which are operated by religious orders. The exception is Cathedral High School, Indianapolis, which is run by an independent board of trustees.

ARCHBISHOP George J. Blaskup will be present for commencement ceremonies at Latin School, Ritter, Ronball, and Brebeuf, Indianapolis; Our Lady of Grace, Beech Grove; and Immaculate Conception Academy, Oldenburg. Because it is impossible for him to attend all the exercises, the Archbishop each year rotates visits among the schools.

Where the Archbishop will not be present, the Archdiocese will be represented by Father Gerald Gettelfinger, Superintendent of Catholic Education, or Daniel McDevitt, head of the Department of Schools.

FOLLOWING ARE details of commencement exercises at the schools:

Chatard High School, Indianapolis, will graduate 192 seniors at 8 p.m., Tuesday, May 27. Speaker will be Father Robert Drawes, Archdiocesan Director of Religious Education.

Latin School, Indianapolis, will graduate 19 seniors at 4 p.m., Sunday, June 1. Archbishop Blaskup will be the homilist at the combined Mass and commencement exercise.

Ritter High School, Indianapolis, will graduate 151 seniors at 8 p.m., Friday, May 23. Speakers will be three students, Margaret Kinley, Philip Kern, and Cecilia Rak.

Ronball High School, Indianapolis, will graduate 137 seniors at 8 p.m., Saturday, May 24. Speaker will be Father Jeff Godecker, Director of Religious Education for the Terre Haute District.

Secunia High School, Indianapolis, will graduate 150 seniors at 8 p.m., Friday, May 23. Speakers will be students Anne Cardiff and Cecilia Rikke.

Shaw Memorial High School, Madison, will graduate 31 seniors at 2 p.m., Sunday, May 18. Speakers will be students Louis Knoble and Donna Hodges.

Our Lady of Providence High School, Clarksville, will graduate 136 seniors at 8 p.m., Wednesday, May 21. Speaker will be Sister Marie Kevin Tighe, S.P., St. Mary-of-the-Woods.

Schulte High School, Terre Haute, will graduate 88 seniors at 8 p.m., Saturday, May 17. Speaker will be Judge Joseph C. Anderson of the Vigo County Circuit Court.

Brebeuf Preparatory School, Indianapolis, will graduate 112 seniors at 8 p.m., Sunday, May 18. Speaker will be Father John A. Lucal, S.J., New York, a member of the staff of the Permanent Observer of the Holy See to the United Nations.

Cathedral High School, Indianapolis, will graduate 110 seniors at 8 p.m., Sunday, May 18. Speaker will be Brother Pedro Haering, C.S.C., who has been appointed principal of the school effective July 1.

Ladywood-St. Agnes High School, Indianapolis, will graduate 116 seniors at 8 p.m., Thursday, May 22. Speaker will be Sister Jeanne Knoerle, S.P.

Brebeuf announces \$2 million expansion

INDIANAPOLIS — Brebeuf Preparatory School, 2801 West 86th St., has launched a drive to raise \$2 million for construction and

Architect's sketch, Page 8

renovation. It is the first capital-fund campaign since the Jesuit-operated school opened 13 years ago.

Father Carl E. Melrose, S.J., president, said funds will be used to enlarge the school's library and construct a commons in a new wing north of the present facility. Existing classroom areas also will be remodeled.

Present enrollment is 515 students, half of whom are Catholic, according to Father Melrose.

president of St. Mary-of-the-Woods College.

St. Mary Academy, Indianapolis, will graduate 33 seniors at 8 p.m., Wednesday, May 28. Speaker will be Father Donald Schneider, Archdiocesan Director of the CYO.

Our Lady of Grace Academy, Beech Grove, will graduate 60 seniors at 8 p.m., Wednesday, May 21. Speaker will be John Lindsey, news director of WLWI, Indianapolis.

Immaculate Conception Academy, Oldenburg, will graduate 67 seniors at 8 p.m., Thursday, May 22. Speakers will be students Amy Stinger, Patty Back, Sue Siefert, Barb Green and Ann Moritz.

Board to vote on \$500 salary hike for Sisters

A \$500 annual salary increase for teaching Sisters will be voted on by the Archdiocesan Board of Education when it meets at 7:30 p.m. (EST), Tuesday, May 20, at St. Louis Church, Batesville.

Under the pending proposal, the salary for Religious women employed in education would be increased from the present \$3,500 to \$4,000 beginning July 1. The new salary level, effective for at least two years, covers a 10-month period. Those employed more than 10 months receive \$350 per additional month.

THE PROPOSED \$4,000 payment includes \$300 earmarked for the Sister's future retirement and \$3,700 for personal subsistence and for Motherhouse operations.

In addition each Sister working in the Archdiocese receives health and hospitalization coverage on a 12-month basis at a cost to her parish or school of \$276. Other fringe benefits, such as housing and transportation, are negotiated and provided for at the local level.

The Superiors of the three major congregations whose Motherhouses are located in the Archdiocese—Providence at St. Mary-of-the-Woods, Franciscans at Oldenburg, and Benedictines at Our Lady of Grace, Beech Grove—had jointly requested a \$500 increase for the fiscal year 1975-76 and an additional \$500 for 1976-77.

THE BOARD also will act on several resolutions regarding model constitutions and by-laws for boards of education.

There will be an opportunity for questions and comment from the audience.

Hosting the meeting will be the Lawrenceburg District Board of Education. Representatives of the district to the Archdiocesan board are Father John Turnbull, O.F.M., St. Louis Church, and John D. Moritz of St. Mary's, Aurora.

PETITION

NOTRE DAME, Ind.—A petition requesting a new investigation of the 1963 assassination of President John F. Kennedy has been signed by 3,550 undergraduates at the University of Notre Dame and forwarded to Congressional leaders. Signatures of more than 200 graduate students were added.

Catholic college seminaries situation termed 'critical'

BY JERRY FILTEAU

WASHINGTON—The situation of Catholic college seminaries in the United States has reached a critical stage.

According to a report released here by the Center for Applied Research in the Apostolate (CARA), a fourth of the college seminaries that existed eight years ago have closed. In the remainder, enrollment has declined by about half.

In addition, the report suggested that a number of the remaining seminaries may be forced to close because of a lack of students. Benedictine Father Adrian Fuerst, author of the CARA report, told NC News that the enrollment picture is even worse if the students in seminaries that are now defunct are included in the earlier statistics. Including earlier enrollments in now-closed seminaries, he said, the total college seminary enrollment in 1967-68 was 13,261. In the school year 1974-75, it was 4,796—a decline of 64%.

"IN MY OPINION," the priest

commented, "the college seminaries are in far worse shape than either of the others (high schools or the post-college theology schools). . . . They're in much more critical condition than the high schools."

The lengthy report on college seminaries appeared in a special double issue of CARA Seminary Forum, a newsletter-style periodical published by CARA.

Focusing chiefly on resident seminary programs, the report noted that these fall into two types: the independent college seminary, in which the three basic formation programs—academic, spiritual and pastoral—are all given by the same institution; and the campus-related seminary college, which depends on a nearby college or university for the academic portion of the program.

There are also a few college students around the country who are considered non-resident seminarians. These usually attend the college of their choice while under the super-

vision and direction of a priest or Religious official.

IN 1967-68, according to the CARA report, there were 48 independent college seminaries. Since then, 12 have closed and one new one has opened. Of the 34 in continued existence, the enrollment has declined from 5,663 in 1967-68 to 2,946 in 1974-75, a drop of 47.9%.

CARA lists 88 campus-related seminaries, most of them very small—40 of them have fewer than 10 students, and the average enrollment in the other 48 is 27 students.

In a sample of 25 of these, the enrollment decline in the past eight years was 56.6%, the report said—from 1,411 in 1967-68 to 613 this year. Lack of complete statistics prevented CARA from giving a more comprehensive picture of the campus-related seminaries.

Among the 35 independent college seminaries in the country today, the report said, "only three . . . have

more than 200 students and only five others have more than 100." The other 27 range from 100 students down to 13.

THE REPORT suggested that an "ideal" enrollment "to justify both the financial investment and the faculty strength necessary to operate a quality four year liberal arts program" would be in the range of 200 to 250 students.

Drawing on comments from many seminary officials, Father Fuerst suggested that there may be many reasons for the severe declines. These include the general decline in vocations and in high school seminary enrollments, an increasing tendency among youth to delay their vocational choice until after college, and changing practices by vocational offices in alternatives offered to college-level aspirants to the priesthood.

IN AT LEAST several instances officials of campus-related seminaries suggested that ambiguities involved in the combination of coed-college

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Charities head raps 'redlining'

WASHINGTON, D.C.—The executive director of the National Conference of Catholic Charities has urged passage of a Senate bill that will help blunt the deterioration of urban neighborhoods and family life by checking "disinvestment" and "redlining" practices by banks and other financial institutions. Msgr. Lawrence Corcoran told the Senate Committee on Banking, Housing and Urban Affairs that disinvestment—taking money from a neighborhood in the form of bank and savings and loan deposits and using the money elsewhere—and redlining—the restriction of mortgage loans in a neighborhood—must be curtailed. He said these banking practices by governmentally protected and regulated financial institutions have a "direct impact" on the quality of urban life.



Trio murdered in rectory

EDGARD, La.—The pastor, a nun and a housekeeper of St. John the Baptist's church here were found murdered in the rectory May 7, the apparent victims of robbery. Father J. Alcide Clement, 47, Sister Mary Patrick Harrington, 43, and Mrs. Leah Lejeune, 58, were pronounced dead at the scene by authorities. Archbishop Philip M. Hannan of New Orleans officiated at a funeral Mass on May 10 for Father Clement and Sister Mary Patrick.

Vatican news wire opened

WASHINGTON—The first regular transmission of a complete daily religious news wire from the United States to Europe was inaugurated May 9 by the National Catholic News Service. The news service, which two years ago pioneered the transmission of its full news report by wire throughout the continental United States, now offers the same service to Vatican City and Rome. Teletype reception of the NC report—which averages more than 7,000 news and feature stories annually—is scheduled at Vatican Radio and at the NC News Service Rome Bureau.



AT SPANISH ENCuentRO—Early in May a state-wide meeting was held to further the interests of Spanish-speaking Catholics. The "encuentro," as it is called in Spanish, was sponsored by the Indiana Catholic Conference. Shown above are some of the officials and speakers who participated. Pictured, left to right, are: Martin Becerra of the Spanish Office, Gary Diocese; Raymond R. Rufo, executive director of the ICC; Father

Stephen Hay, director of the Archdiocesan apostolate to the Spanish-speaking; Auxiliary Bishop Juan Arzube of Los Angeles; Father Carlos Rozas, Spanish vicar of the Ft. Wayne-South Bend Diocese; Archbishop George J. Biskup; Father Robert Kronenberg, pastor of St. Mary Church, Frankfort; Bishop Raymond J. Gallagher of Lafayette; and Mrs. Susanna Roque of East Chicago.

In capsule form . . .

Brazil's congress has rejected a bill legalizing divorce . . . Almost 28,000 San Diego, Calif., Catholics signed statements supporting Bishop Leo T. Maher's directive denying the Eucharist to those actively promoting abortion . . . The National Conference for Priests on Charismatic Renewal will be held June 23-28 at the College of Steubenville, O.

Archbishop Peter L. Gerety of Newark, N.J., said in a pastoral that his highest priority is the establishment of a parish council in every parish . . . A recent Gallup Poll reveals that 51% of U.S. adults believe it is morally wrong to commit suicide . . . A common policy of marriage preparation for New Jersey Catholics has been approved by the five bishops of that state.

Religion received 43.1% of total charitable giving in the U.S. last year, a 7.5% increase over 1973 . . . The Missouri legislature has voted to ask Congress to call a constitutional convention to consider a pro-life amendment . . . Eastern Orthodoxy was confirmed as the State Church of Greece by the Greek Parliament.

Abortion guide distributed

NEW YORK—The American Civil Liberties Union (ACLU) is distributing a doctor's guide to abortion law to all 16,996 fellows of the American College of Obstetrics and Gynecology. The 21-page booklet discusses the situation before the Supreme Court decisions on January, 1973, on abortion, the decisions themselves and the questions they left unanswered.

Cardinal Mindszenty buried

VATICAN CITY—The body of Cardinal Jozsef Mindszenty, exiled former primate of Hungary, was buried at his request at the Austrian shrine of Mariazell, a place of pilgrimage for Hungarian Catholics. Cardinal Mindszenty's funeral was held May 9 in St. Stephen's Cathedral in Vienna, the city where he made his home following his departure in 1971 from asylum in the U.S. embassy in Budapest. He died in Vienna May 6 following an operation. He was 83. Cardinal Franz Koenig of Vienna celebrated the requiem Mass.



Names . . .

Canada's Solicitor-General Warren Allmand said he is prepared to resign rather than see capital

punishment revived in that country.

Father Donald Conroy of the Greensburg, Pa., diocese has been named family life representative for the U.S. Catholic Conference, succeeding Msgr. James T. McHugh.

Eddie Deherly, thrice-married reporter, scriptwriter and author who became a Melkite priest in 1969, died at the age of 84.

Cardinal Paul Emile Leger, former archbishop of Montreal who resigned to become a missionary, has once again returned to work among the poor in Africa.

Rear Admiral John J. O'Connor, a 55-year-old priest, will become chief of Navy chaplains on July 1.

Bishop Kenneth J. Povish of the Crookston, Minn., diocese told the annual convention of Catholic women that the proposed Equal Rights Amendment is "a can of worms" that shouldn't be opened.

Sen. Vance Hartke (D-Ind.) is preparing a bill that would authorize the establishment of a national peace academy. Auxiliary Bishop Walter Schoenherr of Detroit appeared before a meeting of the Michigan Commission on Criminal Justice to support gun control.



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THE TACKER

Shannon's wish

BY FRED W. FRIES

Little Shannon Burnett has leukemia. Recently she expressed a desire to see Mickey Mouse in person.

As everyone knows, this legendary character is one of the features of Florida's Disney World.

To help three-year-old Shannon get her wish, her scores of friends in the St. Simon parish area are sponsoring two money-raising events to sponsor the trip to Orlando for Shannon and her parents, Mr. and Mrs. William F. Burnett.

THE FIRST EVENT is scheduled this Sunday, May 18—a skating party at Skateway Roller Rink, 10305 Pendleton Pike. The party will last from 1 p.m. until 6 p.m. If you plan to attend, be sure to tell the ticket sellers that you want to participate in the Shannon Burnett benefit, and they will earmark part of the 75-cent admission cost for her.

The second fund-raising activity will be a Variety show to be presented by the dancing classes at Brookside Community Center, of which little Shannon is a member. That will be at 7 p.m., Wednesday, May 21, at the Center.

SHANNON'S MOTHER, Shirley Burnett, is a member of the Brookside Mothers' Club, which is sponsoring the show. The Shannons have three pre-school children, and Mrs. Burnett is a former CCD teacher at St. Simon's.

There will be no admission charge to the show, but officials will pass the hat so that those attending can help a little girl go to Disney World to see her beloved Mickey Mouse.

PAGING ALL SISTERS—Father Martin Wolter, O.F.M., will conduct two retreats for Sisters of the Archdiocese at Alverno Retreat House during the month of June. The first observance will open on Monday, June 9, and extend through Friday, June 13. The second retreat will start on Monday, June 16 and close on the following Friday, June 20. Objective of the retreats, according to Father Martin, is "to help Sisters develop in spiritual growth through personal and interpersonal encounter with emphasis on listening: to self, to others and to God." To obtain further information or to make reservations for either retreat, contact Alverno at 257-7338.

FOR MUSIC LOVERS—A 40-voice choir especially formed for the occasion will present a Pentecost concert at 5 p.m. Sunday, May 18, in St. John's Church, Indianapolis. Frank Schaler will direct the singers drawn from the choirs of St. Joan of Arc, St. Thomas Aquinas, St. Luke and St. Malachy parishes and the Indy Tones, well-known choral group in the Indianapolis area.

Accompanists will be Alexa O'Neill of St. Luke parish on the organ and Morey Doyle of St. Andrew parish on the piano. The program will include a variety of traditional and contemporary numbers by such composers as Arcadelt, Bach, Delius and Pachelbel. After the concert the choir will present Vernulst's popular "Christian Unity Mass" at the 5:30 p.m. Mass. The public is cordially invited.

HERE AND THERE—Father Charles Knight, a classmate, preached the homily at the Funeral Mass last Saturday for Mr. James J. McMahon at St. Ann's Church, Terre Haute, and a military unit from Ft. Benjamin Harrison participated in the cemetery rite for the retired U.S. chaplain . . . Father Omer Eisenman, retired priest of the Archdiocese and now a resident at St. Paul Hermitage, will mark the sixtieth anniversary of his ordination on Tuesday, May 27 . . . Forty-two priests enjoyed a spaghetti dinner as guests of the Latin School as part of a Vocations Day program on April 20. Magdalene Sgro, Italian cuisine expert, prepared the repast.

SPANISH TILE FOR SALE—Father Ernest Strahl, pastor of St. Joseph parish, Corydon, has asked us to announce that he has 44 squares of old-fashioned baked clay roofing tile for sale. The tile came from the roof of Most Precious Blood Church, New Middletown. The color is Brookville green, but the tile can, of course, be painted. Details can be obtained by calling Father Strahl at (812) 738-2742 or the Kiger Company (812) 968-3805, both in Corydon.

AROUND AND ABOUT—Father Jeremy Harrington, editor of St. Anthony Messenger and a native of Lafayette, Ind., was installed in New York this week as president of the Catholic Press Association . . . Roncalli High School's 98-member Marching Band will be participating this week-end for the second time in the Annual Tulip Festival in Holland, Michigan . . . Roncalli senior class president, Robert Bogardus, a member of St. Jude parish, has been awarded a football scholarship to the U.S. Military Academy at West Point . . . Margaret Scully of Indianapolis and Mary T. Heineman of Connersville were among eight students at St. Mary-of-the-Woods College who spent three days in Washington, D.C. recently, doing research work at the National Archives.

THE LAST WORD—"We have 35 million laws to enforce the Ten Commandments." (Lifted from the St. Francis de Sales parish bulletin.)

Mrs. J. English to head DCCW

INDIANAPOLIS — Mrs. Joseph W. English will be installed as the new president of the Indianapolis North Deanery Council of Catholic Women on Friday, May 16, after a noon luncheon and quarterly meeting at St. Simon's parish, 2505 N. Eaton Ave. The new president is a St. Simon parishioner. She succeeds Mrs. Patrick Lawley of Little Flower parish.

Preceding the meeting and luncheon, a concelebrated Mass will be offered at 10:30 a.m. Among the concelebrants will be Father James Moriarty, ACCW spiritual moderator, and Father Thomas Carey, North Deanery spiritual moderator.

Other principal officers in addition to Mrs. English are: Mrs. Leonard Delehanty, Mrs. Robert Lepscum and Mrs. Richard Wagner, vice-presidents; Mrs. John V. Reeder, recording secretary; Mrs. Harry L. Bindner, treasurer; and Mrs. John A. Konkel, corresponding secretary.

St. Meinrad joins lettuce boycott

ST. MEINRAD, Ind. — St. Meinrad College and St. Meinrad School of Theology have boycotted lettuce that has not been harvested by members of the United Farm Workers Union.

A statement signed by the heads of the two institutions and released in connection with Farm Labor Week said that "unless head lettuce is clearly marked with the official United Farm Workers' label, the black Aztec eagle, it will not be purchased and served."

The statement was signed by Father Hilary Ottemeyer, O.S.B., President-Rector, St. Meinrad College, and Father Daniel Buechlein, O.S.B., President-Rector, St. Meinrad School of Theology.

The statement noted that both the National Conference of Catholic Bishops and the five Indiana ordinaries have endorsed UFW's boycott of table grapes and head lettuce.

Charismatics meet May 18

INDIANAPOLIS — Dr. John Klem, professor of Educational Psychology at Ball State University, will be the guest speaker at the Charismatic Day of Renewal to be held Sunday, May 18, at St. Joseph parish, 1401 S. Mickley Ave.

Registration will begin at 12:30 p.m. A pitch-in supper will follow the observance at 5:30 p.m. Those attending are asked to bring a covered dish.

INDIANAPOLIS Calendar of Events

SOCIALS

MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. **TUESDAY:** St. Bernadette, 6:30 p.m.; Assumption, 6:30 p.m.; K of C, Plus X Council #3433, 7 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secina High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** K of C Council #437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Most pilgrims just plain folks

BY JOHN MUTHIG

VATICAN CITY—Few of the rich may be making the European grand tour, but the Holy Year has brought to Rome a great influx of people of modest means, especially young people and workers.

That was the message which the secretary general of the Vatican's Central Committee for the Holy Year gave journalists recently in a press conference on the Jubilee Year, now about a third over.

According to the 55-year-old bishop: "It should be noted that, set against the general decline of tourism among the rich, a fact which seems to result from the decline of Rome's hotel crisis, is a great increase with the Holy Year in the number of pilgrims of more modest means, among them workers and students."

The bishop said that these pilgrims are housed in lower-class hotels and rooming houses, including religious institutes which are providing 7,577 beds daily. Almost all of these beds, he added, are booked for the coming months of Holy Year.

Plans to house pilgrims several miles out of Rome are beginning to take shape, the bishop said.

He also announced that an international meeting on charismatic renewal in the Church will take place in five large tents on the grounds of the Catacombs of St. Callixtus on the Ancient Appian Way just outside Rome.

THE TENTS will have a capacity of about 300 persons each. Supplementing them will be a raised open-air platform for celebration of Mass. The expected 10,000 participants will be housed in various religious institutes and pensions in the city, according to the central committee. Bishop Mazza decried "a great many gross lies" which have appeared in the press. He was thought to be speaking

of various charges that the influx of Holy Year pilgrims would put a strain on Rome's health facilities, water supplies and generally ruin its "ecological balance."

Bishop Mazza argued that the Holy Year has created no excessive traffic problems or other "inconveniences for the public order."

Then, referring to a paralyzing general strike held recently in Rome, he added: "It is worth the trouble considering that the Roman people suffer worse discomforts in a day of strike and marches than they do from Holy Year pilgrims."

Refugee aid delay criticized

WASHINGTON—Any delay in funding the resettlement of Vietnamese refugees is "not only inhuman but most expensive," a U.S. Catholic Conference official told the Senate Foreign Relations Committee.

John McCarthy, director of the USCC's Migration and Refugee Services, said it is costing the taxpayer \$1 million a day to keep the refugees in temporary camp sites. The Foreign Relations Committee

approved a \$405 million resettlement program. The Administration had requested a total of \$507 million, in addition to about \$100 million already available.

McCarthy said that as of May 12, USCC staff in the refugee camps had registered, completed paperwork and provided or verified jobs and housing for 1,000 Vietnamese families totaling about 5,000 persons.

Original hymn contest opens

PHILADELPHIA — The committee on liturgy for the 41st International Eucharistic Congress is offering a cash prize of \$1,000 for an original hymn set to original music.

Open to composers of all faiths, the competition will be international in scope. The winning composition will become the official hymn of the Congress.

Interested persons may request entry applications and further details by writing

PLAY SCHEDULED

INDIANAPOLIS — The Latin School will present "Philadelphia, Here I Come" at 8 p.m. Saturday and Sunday, May 17 and 18, in the auditorium. Tickets are \$2.00 for reserved seats and \$1.50 for general admission and may be purchased at the door.

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SURPRISINGLY GOD NEEDS YOU

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

DO SOMETHING MEANINGFUL WHILE YOU'RE STILL ALIVE
This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world—it's God's world—while you're still alive.

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SEE THE HOLY LAND IN THE HOLY YEAR Our Holy Father has proclaimed 1975 as a Holy Year. He encourages more pilgrimages to Rome and the Holy Land during this time of reconciliation. In keeping with his wishes, Catholic Near East is sponsoring two-week tours for just \$978 per person. Write for information.

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Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

Decent housing

An interfaith coalition meeting recently in Washington urged America's Churches to step up their support for subsidized low and moderate income housing. In particular, it asked for backing for legislation authorizing the construction of 3 million units of such housing.

One of the most elemental needs is a decent place to live. Without question the Churches have a duty to advance that need and to prod government to supply it. But it would be folly for Catholic Church groups to become directly involved in the construction or renovation of subsidized housing or to enlarge any involvement they may already have.

Too many public housing projects have failed miserably, leaving private sponsors financially spent and emotionally wrung out. Hard-nosed corporate giants as well as non-profit agencies have struck out in this field. In Indianapolis and in city after city across the country, projects are boarded up or the crumbling victims of wanton vandalism.

In a recent column in the Indianapolis News, Fremont Power summed up the situation in the capital city:

"A remarkable number of federally subsidized housing units, more than 900, are

standing vacant here today for reasons ranging from foreclosure to leaky windows to insufficient demand."

Lofly motives and the best of intentions count for nothing in the chancey business of subsidized rentals. Flanner House, an inner-city social agency which has successfully pioneered numerous other endeavors, has failed woefully in public housing. A 294-unit apartment complex which it constructed and a total of 1,150 housing units which it rehabilitated have been foreclosed.

In another rehabilitation project here, the interfaith sponsor is trapped in a losing battle against thefts, vandalism, and irresponsible tenants.

The picture is not wholly bleak. There are some successes, mostly in housing for the elderly. But they are rarely achieved by social agencies or Church groups.

Churches can go a long way in advocating, supporting, prodding, organizing and watchdogging. But they must be practical in deciding what they can and cannot do in the area of subsidized housing. They must not compound the errors that have already been made.

Education benefits

We hope Congress turns down President Ford's request to eliminate G.I. Bill education benefits for future servicemen. Those benefits, expected to cost \$4.2 billion this year, represent one of the best investments the nation can make in the quality of its armed forces and the long-range health of its economy.

Almost every person who has served in the military since 1940 has been eligible for payments to offset the cost of an education and more than 15 million have taken advantage of them.

It was the G.I. Bill that revolutionized the educational and employment climate after World War II. Prior to that time a college education—or any kind of post-high school instruction, for that matter—was available to only a small elite. With the help of Uncle Sam, however, post-war campuses swarmed with ex-servicemen. In no time at all American business, industry and the professions were reaping the harvest of the best-trained and best-educated generation of young people the world had ever known. Personal income levels soared. So did tax revenues, much of which was used to construct and expand a vastly improved system of public welfare programs and services.

In our view dropping educational benefits for servicemen would be disastrous. It would drastically affect the quality of the new volunteer army. Without doubt it is those benefits which lure the brightest, the most responsible

and the most ambitious enlistees.

The effect on the economy at large would be more gradual, but it would be felt in the declining level of general education and in falling tax revenues. And all this would happen at a time when there are fewer jobs for the unskilled and the untrained. Today's economy demands more education, not less.

In addition, there's the effect such a move could have on small colleges, some of them Church-affiliated. Many such schools participate in government programs involving in-service or post-service enrollment. Without the tuition from such participation, the schools would find it harder to compete with state-supported institutions.

Officials of the Office of Management and Budget, searching for ways to cut federal spending, have argued for some time that the G.I. Bill is one of the best areas in which to start saving. We disagree. We are convinced that every dollar spent will be returned many times over. We hope Congress rejects the President's proposal.

The exile

The trouble with Cardinal Mindszenty was he had no talent for compromise.

He was an official embarrassment toward the end, a grim reminder of things better forgot, an anachronism in the bright new era of detente and accommodation.

Pope Paul, burdened with trying "to save what can be saved" of the Church in communist countries, had little choice. He pressured the cardinal into leaving Hungary in the hope of normalizing religious activities and clearing the way for better relations between the Vatican and Budapest.

Much of the world acquiesced, believing that that aged body which had endured so much would at last find rest and a haven among friends. But he resisted exile, describing it as "the heaviest cross of my life." He died May 6 in Vienna, still carrying that cross, brandishing it like a sword against the complacency of

Bicentennial year time for feeling proud

BY DALE FRANCIS

The big birthday is coming up next year. We aren't going to have another one like this for another 100 years. So we ought to do it right. We've got less than a year to learn how to celebrate the 200th anniversary of this nation.

The National Conference of Catholic Bishops has a Committee for the Bicentennial. The job of this committee is to decide how Catholics are going to participate. The committee has an idea, a very good idea, but it doesn't really catch the needs of the celebration.

What the Catholic bicentennial committee has done is choose a theme, "Liberty and Justice For All." Obviously the theme is unassailable. We are all for justice and liberty for all and we should be considering what we should be doing to bring about greater liberty and justice.

BUT REALLY IT is a make-fit theme. As Bishop James Rausch said, the suggestion that the Church examine this theme of justice was made several

years ago by the Council of the Laity. It was something the Church in the U.S. planned to do anyway and since the bicentennial was coming up, it was tied in with the celebration.

So even if the theme does have relevance, it wasn't designed for the celebration. That shows, too. This isn't all we can be saying; it isn't all we should be saying.

Father Andrew Greeley was upset by the discussion guide issued by the Catholic bicentennial committee. He suggested they should all be placed in a pile and burned. That is a rather drastic measure, but the discussion guide is a collection of essays of varying quality with the general theme that things are pretty bad in this country and something must be done.

THE FIRST OF the consultations was even worse. There was a parade of witnesses, most of whom came with self-serving pleas. There were criticisms of the Church, criticisms of the nation.

So all right, there are things wrong. There always have been, and chances are we're never going to reach the kind of a society that is going to please everyone. But does this really meet the needs of celebrating our 200th birthday as a nation? Is what Uncle

Sam going to be the only game played at the party?

Since the theme has been chosen, it doesn't seem likely that it is going to be changed. The Church moves slowly but once it gets going with its committees it doesn't very often come to a halt and back up. So the theme "Liberty and Justice For All" is ours for this bicentennial celebration. There's validity to it. It can be accepted.

BUT WHAT NEEDS to be done is to enlarge the scope of our celebration. What we need to do most of all is to make our observance one of gratitude. While everything isn't perfect in this nation, this is a nation that deserves our love. We owe a debt of gratitude to those who have preserved and built it into a great nation. I'm not talking about armaments or gross national product. I'm talking about a great people who have contributed mightily to the whole world.

Catholics especially have a reason for gratitude. There has been freedom for Catholics in a way that has not existed anywhere else. There are still some pockets of bigotry. Not everything in the nation is as we would have it be. The problem may be we haven't convinced enough people that

what we believe is important. But we have freedom and if we don't recognize this and be thankful then we're not showing the gratitude we should.

THIS WAS A different nation from its beginnings, made up of diverse people, coming from many countries. There had never been a nation like this before and there has never been since. We have been enriched by a multiplicity of cultures and peoples.

There are real reasons for us to be proud. But our pride, if it is to correspond to reality, is not in ourselves but in those who came before. They were hardworking, freedom-loving people and they gave to us a heritage we should treasure. We need to examine the principles that have made this a great nation and reaffirm them.

So, because it is necessary that we should never be satisfied, and because we must keep working for greater liberty and justice for all, let us keep that theme. But let us enlarge it with thankfulness for those who came before us, with appreciation of the heritage we possess in being Americans and with real love for our nation.

NO OFFICIAL POSITION

Catholics and the Equal Rights Amendment

BY JIM CASTELLI

WASHINGTON—Because Catholic opponents of the Equal Rights Amendment have been particularly vocal—and because anti-ERA forces have played to Catholic fears—the impression is often created that the American Catholic Church is opposed to the ERA. But the Church has taken no "official" position on the ERA, and a growing number of Catholic organizations have acted in support of the amendment.

The new chairman of the bishops Ad Hoc Committee on Women in Society and the Church, Bishop Michael McAuliffe of Jefferson City, Mo., says the bishops are not likely to take a stand one way or the other on the amendment.

The committee has asked for comments on the ERA and other women's issues and, according to Bishop McAuliffe, the opinion on the ERA is "split down the middle."

OPINION WAS also "split down the middle" recently when the bishops' Advisory Council voted 20-20 on ratification of the ERA.

The most vocal Catholic opposition to the ERA has come from the National Council of Catholic Women and the Catholic Daughters of America, who fear passage of the ERA would threaten family life.

A good deal of Catholic support for the ERA has come from nuns' organization, with a sprinkling of support from priests and growing involvement of lay women in support of the amendment.

The Leadership Conference of Women Religious, the organization of heads of orders of religious women in the United States, has supported the ERA, as has the American section of St. Joan's International Alliance, a Catholic women's group, and a Cincinnati-based group called Catholic Women for the ERA.

HISPANIC-AMERICAN groups such as Las Hermanas, a group of Hispanic nuns, and PADRES, an organization of Hispanic priests, deacons and Religious, have supported the ERA. (Among PADRES members supporting the amendment were three bishops—Archbishop Robert Sanchez of Santa Fe, Auxiliary Bishop Gilbert Chavez of San Diego and Auxiliary Bishop Patrick Flores of San Antonio.)

Father Theodore Hesburgh, president of the University of Notre Dame and former chairman of the U.S. Commission on Civil Rights has also supported the ERA; so has Network, an organization of nuns and others lobbying on special justice issues.

If the ERA is ratified, it will

bring changes in the legal treatment of women; but, it deals with laws, not internal family relations.

These relations will change as a result of opportunities and challenges opened up by the amendment and people may well debate how they feel about these changes.

BUT MUCH opposition to the ERA has no basis in fact and has been refuted by legal experts, including an unpublished critique of the ERA by the general counsel's office of the U.S. Catholic Conference. For example:

• The NCCW claims that the ERA "will not protect privacy between the sexes in hospitals, prisons, schools or public accommodations." But the USCC analysis says the ERA would be interpreted in the context of other constitutional rights, including, privacy, making separate restrooms, and so forth, legal.

• Because the ERA will be interpreted in the context of other constitutional rights, there is no substance to the claim of Phyllis Schlafly, a Catholic and head of a group called Stop-ERA, that the ERA would mean the Catholic Church could lose its tax-exempt status if it did not ordain women. While the idea might even appeal to advocates of the ordination of women, the USCC analysis notes: "The principle of

neutrality of church and state deriving from the First Amendment would preclude the probability of successful action to force a church to ordain women or otherwise change its liturgical practices—even separate seating could prevail if this is required under church law or practice."

• Rape laws would still be legal because they are based on a "unique physical characteristic," the USCC analysis notes. The analysis also notes that the "legislative history"—debate showing the intent of Congress in framing the amendment—supports rape laws. Legislative history—which carries a heavy weight in court deliberations—also favors the extension of protective legislation for women to men when appropriate, rather than its elimination, as is feared by some.

• The ERA would not affect abortion laws in any way, according to Sen. Birch Bayh (D-Ind.), prime Senate sponsor of the ERA and chairman of the subcommittee considering a constitutional amendment that would prohibit abortion.

• Because alimony and support after divorce would be based on income and role in the family, not sex, some people have expressed concern that women would suffer. But others note that such a system would be more equitable, also pointing out that women and children are not at all well protected under current laws.

Hard times threaten unity of families

BY RELIGIOUS NEWS SERVICE

NEW YORK—Today's family is "troubled" but it is also "strong and resilient," a major nationwide survey has indicated.

"Individual family members express confidence in the health and well-being of their own families, their ability to work and sacrifice together," concludes a report of the study.

"But many are no longer certain that this will be enough to get them through the worsening recession or economic depression which most feel is likely to come."

The study was conducted by the opinion research firm Yankelovich, Skelly and White, which interviewed members (in most cases two per family) of a cross section of 1,247 American families and more than 150 professional specialists in various aspects of family life.

SUMMARIZING their findings, the Yankelovich surveyors reported, "For most families, uncertainty and concern have not fostered a sense of 'live only for today.'"

"Rather, they wonder how to cope with today, how to prepare for tomorrow while worrying about their nation and its leaders. In short, difficult times have served to strengthen family members' commitment to many

values—family, financial security, savings and thrift—but they have also eroded family confidence in the future."

Many of the family experts interviewed thought "the United States has become so accustomed to affluence and economic growth that many families may be unprepared, and even unwilling, to face up to the threat of austerity and sacrifice presented by today's uncertain economy."

The Yankelovich surveyors expressed the conclusion that what had once been considered "the American dream" had come to be viewed as "a social right."

"This new orientation," the report suggests, "does not make it easy to adapt to the realities of the present, and the evidence suggests that many American families are psychologically unprepared for a period of scarcity or declining gross national product."

OF THOSE surveyed, 35% said they thought bad times bring out the best in people, whereas 60% thought they bring out the worst. The rest were not sure.

Asked to name their most important personal values, those surveyed cited family (92%), work (77%), education (76%), self-fulfillment (75%), financial security (74%), religion (62%), doing

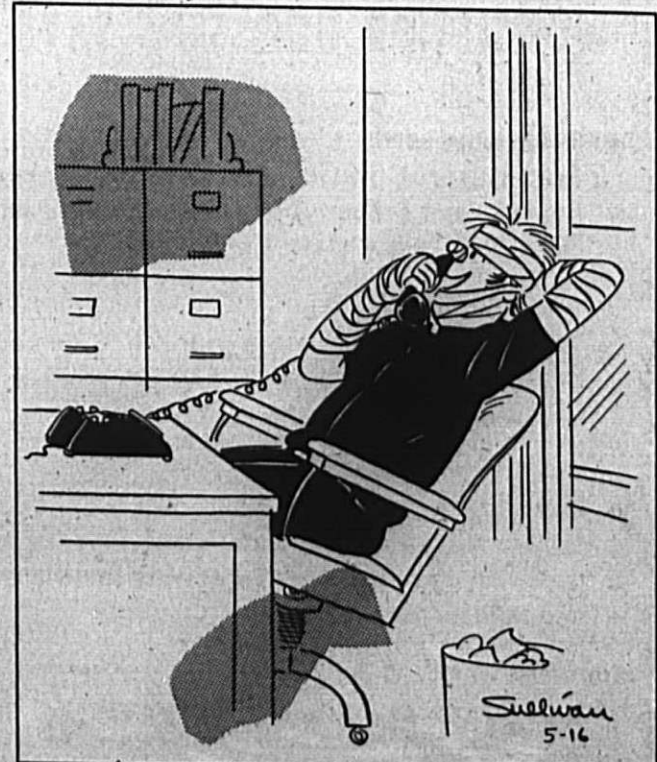
things for others (61%), having children (60%), not being in debt (60%), patriotism (59%) and saving money (55%).

What the Yankelovich organization calls "the Protestant ethic" was found to "dominate the value structure of the American family."

The survey found 56% of all Americans committed to such beliefs as "duty before pleasure," "hard work pays off," "religion," and "saving even if it means sacrifice."

"RECOGNIZING all their problems," the report says, "many American families still believe that some good things will result from the present bad times. They see themselves becoming wiser shoppers (70%), less wasteful (59%), satisfied with less (42%), and more sympathetic and understanding (45%)."

"But on the negative side, there is a growing loss of confidence in government leaders (53%), and there is a tragic 18%, mostly people pressed by money problems, who have given up their hopes and dreams."



"HEY, LISTEN, FORGET IT! IT WAS A GORGEOUS DAY THE OUTDOOR SETTING WAS PERFECT, AND MARRYING YOU TWO WAS A PLEASURE! I WAS JUST DUMB ABOUT THE POISON IVY, IS ALL ..."

The CRITERION

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BOX

BY MSQR. R. T. BOSLER

Q. You quoted the theologian Karl Rahner as saying: "It may be affirmed that for the nature of original sin it does not matter whether 'Adam' was an individual or a word for originating humanity" and that "monogenism, or the descent of all men from one original couple is not a necessary element of the dogma of original sin." This story is in contradiction with the official teaching of the Church. Pope Pius XII in "Humani Generis" taught: "No Catholic can hold, after Adam, that there existed on this earth true men who did not take their origin from him through natural generation, as the first parent of all, or that Adam is merely a symbol for a number of first parents. For it is unintelligible how such an opinion can be squared with what the sources of revealed truth and the documents of the Magisterium of the Church teach on Original Sin, which proceeds from sin actually committed by Adam, and which, passed on to all by way of generation, is in everyone as his own."

And Paul VI in an address in 1966 said: "So, then, it is clear that the interpretation of Original Sin proposed by some modern authors cannot be reconciled with true Catholic doctrine."



I refer to such interpretations as start with the unproven theory of polygenism, and deny more or less clearly that sin, the source of such a foul sum of evil among humans, is primarily the disobedience of Adam, 'the first man'—type of the Second Adam Who as to come—committed at the very beginning of history."

You write that you know "what is the source of the unrest and uneasiness of so many Catholics today." I wonder if you are aware of your own contribution.

A. Thank you for this opportunity to point out one principal cause of the unrest and misunderstanding among Catholics today: the failure to recognize that there is a development in papal teaching and the tendency to think that any papal encyclical or discourse becomes frozen forever as the official teaching of the Church. Most encyclicals and nearly all papal discourses are pastoral documents not intended to settle forever some doctrinal or moral question but to give guidance for a particular period of time. Pope Leo XIII's encyclical on Scripture in the last century and the decisions of the Pontifical Biblical Commission at the beginning of this century were important and safeguarding directives for the times, but Pope Pius XII's encyclical on Revelation of Vatican Council II

went way beyond the earlier teaching and opened up new fields of development forbidden by the previous documents.

Karl Rahner in the early sixties held that polygenism seemed inconsistent with the traditional teaching of the Church on Original Sin. However he pointed out then that Pope Pius XII in "Humani Generis" had made a step forward and did not close the question. Your translation: "It is unintelligible how such an opinion can be squared with what the sources of revealed truth and the documents teach on Original Sin" is not altogether accurate. The Latin is "cum nequaquam appareat quomodo," which is better rendered, "It is by no means apparent how such an opinion . . ." Rahner pointed out that Pius XII did not say that polygenism is heretical, as did most theologians before "Humani Generis." Rahner claimed, therefore, that Pius XII did not affirm or deny that future development and research might bring polygenism in line with traditional teaching. By 1969 obviously Rahner had finally been convinced that development of theology had made it possible to consider polygenism compatible with traditional teaching on Original Sin. In the article in "Sacramentum Mundi" in which Rahner reached this conclusion, he listed the 1966 discourse of Paul VI as one of his references; so he was very

well aware of what our present pope said then.

Rahner is a theologian highly respected in Rome. He is not saying that polygenism is certain. He is

simply saying that those who accept it as a scientific hypothesis are not necessarily denying or questioning the traditional dogma of Original Sin. Many other theologians respected by

Rome and the Church at large are now saying the same thing. Future papal teaching may reflect this change.

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Reader disagrees about Original Sin

Plan Renewal in Bloomington

BLOOMINGTON, Ind. — The annual Day of Renewal for women in the Bloomington area will be held Tuesday, May 20. St. John the Apostle parish at 3140 West Third St. will be the host parish this year.

Registration will begin at 9:30 a.m. The observance will end with a Mass celebrated by Father Francis Buck at 1:30 p.m. The theme will be: "The Christian Woman and her Role Today." Guest speakers will be Sister Gilchrist Conway and Mrs. Theresa Maxwell, both of whom are with the Archdiocesan Education Department.

All women attending should bring a sack lunch, and dessert and beverage will be provided by the St. John's Women's Club.



GOLDEN ANNIVERSARY—Mr. and Mrs. Joseph Hoeling will mark their 50th wedding anniversary with a Mass of Thanksgiving at 10 a.m., Monday, May 26, in St. Mary's Church, Greensburg. An Open House will be held from 2 p.m. until 4 p.m. in the Knights of Columbus Hall. The couple has nine children: Marvin and Sheldon Hoeling and Mrs. Paul (Dorine) Rostfeld, all of Rush County; Maurice, Alfred, Jerry and Carroll Hoeling; Mrs. Robert (Delores) Bruns; and Mrs. James (Marjeda) Koors, all of Decatur County.

Elect officers of Talbot House

INDIANAPOLIS — Alfred J. Teare was recently re-elected president of the Talbot House, a non-profit organization devoted to the care and rehabilitation of alcoholics.

Other officers include: Leroy J. Keach, vice-president; John L. Grande, secretary; and John J. Roach, treasurer.

New Board members are Richard McGuinness and Harlan P. O'Connor, Jr.

The Talbot House is located at 1424 Central Ave.

CARD PARTY

INDIANAPOLIS — The Little Flower Auxiliary, Knights of St. John, will sponsor a card party at 2 p.m. Sunday, May 18, in the Little Flower auditorium, 14th and Bosart St.

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RENEWAL AND RECONCILIATION

Religious Brothers

BY BRO. WILLIAM BROWN, F.S.C.

For the first 1,500 years of the Church's life, virtually all male religious orders were brotherhoods. Such founders as St. Benedict and St. Francis saw their followers as Brothers, a few of whom were ordained for the service of the members. Brothers and the few priests worked side by side in the ancient monasteries as farmers, preservers of manuscripts, contemplatives, students. Diocesan clergy typically served the needs of the wider Christian community.

Gradually a series of changes took place that resulted in the majority of religious becoming priests and being involved in the so-called active apostolate. Parallel to this development in the older groups was the founding since the 16th century of many orders engaged in specialized apostolates. Aside from the all-Brother congregations (typically teachers, health or social service workers, etc.), most of the modern orders became predominantly clerical. The Brothers served a subordinate role as helpers of the priests.

But since Vatican II, there has been a strong swing back to the concept of brotherhood in the mixed orders—all

members are Brothers, some of whom become priests. Brothers moved quickly from servicing the material needs of the community and assisting the priests to collaborating equally in the apostolic mission of the order or engaging in work outside this traditional mission.

AKIN TO THIS has been a trend in some all-Brother congregations to have a few men ordained specifically to serve the community and its direct apostolates, but to remain Brothers in all other aspects of their lives.

Vatican II ushered in an era of rapid change in all aspects of the life of the Church. While solemnly professing the highest esteem for religious life, the Council entreats religious to "adapt their life to modern needs." Such adaption has not been without pain, puzzlement, confusion, and misunderstanding.

Where once conformity and unity were the marks of religious life, today variety is its major characteristic: variety in types of spiritual and apostolic training, community life, authority structure, ministries, living out of the obligation of the vows, involvement in such community commitments as schools. Being perhaps the freest people in the church and society, Brothers have the potential for prophetically trying out new life styles, new approaches to the spiritual life, new "risk" ministries—for being the "cutting edge" of the adaptation Vatican II mandated.

Being apart from the more structured clerical hierarchy in the Church, Brothers are free to do any task needed for the good of people. Their spiritual life and many-faceted apostolic training equip them to be in the vanguard of service wherever the needs are greatest.

In such an era of rapid change it is inevitable that some turmoil and question and doubt should result. Brother groups reflect all of these. Few thinkers are predicting a quick (if ever) return to stability. The pendulum may continue to swing and never come to rest at a comfortable midpoint. Constant searching, questioning, doubting, hoping, building may well continue to challenge religious Brothers.

Today some 10,000 American Brothers are living in 25 all-Brother Congregations and 70 priest-Brother groups. Almost half are teachers, typically in high schools and colleges. Others are involved in virtually all kinds of service-oriented work.

CONGREGATIONS range in size from a diocesan group of a dozen men to international teaching orders with numbers in the thousands. Overall numbers have dropped in the past decade, but recently there seems to be an upturn in the number of young men applying for admittance.

In our rapidly changing world, what can we expect of religious life tomorrow—especially the life of a Brother?

Perhaps as some present day writers claim, the only words of importance will be Brotherhood and Sisterhood. All else may be superfluous—ordination, vows, ministry, structure, hierarchy, authority. Brotherhood and Sisterhood in this sense define for all people their fundamental human relationships.

In this view, Sisterhood and Brotherhood would be the key to all religious development. Giving witness to the community of love and concern founded by Christ, Brothers can, through their lives and service, be essential elements in Christianity.

The Brother may then become a central fact in the life of the Church—giving witness to the love of Christ in his life, bringing the healing of Christ in his work, spreading the message of Christ by his example.

PERHAPS THE BEST summary of this exciting potential for religious is contained in a recent statement of the Conference of Major Superiors of Men—the official organization of the provincials and superior generals of orders of priests and Brothers. Paraphrasing their "expectations for the future" we might predict:

- In the light of their Gospel-oriented questioning of national values, Brothers will become ever more critical in their appraisal of U.S. culture.

- Hence, Brothers will live more simply and in sharp contrast with the consumer mentality, thus identifying more with the poor and insecure of the world.

- Brothers will be more truly contemplative in response to Gospel values and the charisms of their communities, less dependent on the national culture.

- Brothers will increasingly live in small communities, and most forms of large institutional living as we have known them will disappear.

- The young men attracted to religious life may be fewer in number but they will reflect a greater commitment to community and ministry.

- Unless Brothers can understand and accept their differences in the light of the Gospel values, we can expect more polarization.

- As Brothers grow in their critical awareness of U.S. culture, they will develop a new understanding and appreciation of their commitment and vows as counter-cultural forces and religious life as a prophetic movement.

- Brothers will increasingly realize that religious formation is a life-long process incorporating many diverse forms and experiences.

- Religious superiors will come to grips with their prophetic and reconciling roles and speak frankly, boldly and with integrity in their communities and in the public forum.

- By boldly proclaiming Gospel values, Brothers will be seen as "fools of Christ," and subject to misunderstanding and even hatred by some, but more truly respected by others.



Atonement Bro. Timothy MacDonald checks cards of new arrivals in the special detention section of Rikers Island, N.Y. He is the first full-salaried religious coordinator in the New York City prison system. (NC photo by Chris Sheridan)

Steps to Brotherhood

BY BRO. GUY RODDY, F.S.C.

In general, a man wishing to become a Brother starts off as a "candidate" or "postulant." This first step lasts anywhere from a few months to several years and might even begin while the candidate still lives at home. During this time the prospective Brother, while learning about the religious life under guidance, might continue with his studies, train for a job, or be actively involved in some form of ministry. He is also gradually introduced to community life and prayer.

This first phase is very much tailored to the needs of the individual and his community. There is an emphasis on personal development and on living community life. Less and less is any time spent in separate houses of formation. The candidate lives with Brothers on a day-to-day basis, enabling him to better judge what the Brotherhood is all about.

Candidates now tend to be older when they ask or are encouraged to join the Brothers. They are urged to realistically evaluate their call and the options open to them even before

seeking admission. Hopefully, too, they have resolved the "crisis of faith" which often hits late adolescents and young adults.

RELIGIOUS communities have undergone changes lately which are reflected in their training programs. Religious houses generally are more open and available for other Christians. Outsiders are invited in to share in the liturgy or a meal, or simply to find a willing listener. Brothers too are much more likely to go beyond their community to serve the People of God.

The second and major step in preparation for the brotherhood is the novitiate. The novice's primary task is to seriously study himself, his community and what it means to be a Brother. Although this was formerly a year of total seclusion, today it is generally spent between periods of prayer, reflection, and study, and full involvement in community life and service to God's people. This helps the novice to realistically test his calling.

AFTER AT LEAST a year, when the novice feels ready and his community,

too, is satisfied that he is ready, he is admitted to temporary profession. He takes the vows of poverty, celibacy, and obedience for a definite period of time such as a year. Poverty challenges him to lead a simple life and to share his goods and income with his community. Celibacy is a commitment to seek God through marriage. Obedience prompts a Brother to search for the will of God through his community and its leaders.

After profession some Brothers return to studies or further training before going into the active ministry serving others. The new Brother's ministry is determined according to his particular calling, talents, education, and the needs of the People of God.

While religious training and personal renewal are really never over, after several years a Brother makes his final commitment. This is truly the moment he has been waiting for when he commits himself to God in the service of others through his community.

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New confessionals for a revised rite?

BY FR. JOSEPH M. CHAMPLIN

Very shortly a new Rite for the sacrament of Penance will be in widespread use throughout the United States.

A directive in the Introduction of that revised ritual reveals an interesting development. It states:

"Following this prayer, the priest extends his hands, or at least his right hand, over the head of the penitent and pronounces the formula of absolution . . ."

How the confessor can extend either both or at least his right hand over the penitent's head in our customary "boxes" is a good question. Later the actual rubric does slightly modify this point, indicating as an alternative he "at least extends his right hand." That procedure clearly is possible in the standard confessional.

In a similarly flexible manner, introductory directions suggest: "Then the priest, or the penitent himself, may read a text of holy scripture, or this may be done as part of the preparation for the sacrament."

Again, it would be nearly impossible for me to have done this last Saturday in our "box"; however, I easily did it in our room of reconciliation.

THE REFORMED RITUAL does not

THE WORD THIS SUNDAY

Prepared by a group of
Toll City Deanery priests.

THE SOLEMNITY OF
PENTECOST
May 18, 1975

Acts 2:1-11
Psalm 104
1 Corinthians 12:3-7, 12-13
John 20:19-23

One Body One Spirit
In Christ
Different gifts
Different ministries
Different works
How manifold are Your marvels,
O Lord
Do I recognize my gifts?
Do I recognize my ministries?
Do I recognize my works?
Do these serve the common
good?
In peace? In forgiveness?

speak in any detail about the kind of space which will be the normal location for the celebration of Penance. It merely notes "the sacrament of Penance is celebrated in the place and location prescribed by law."

Nevertheless, I would infer from such recommendations as the extension of hands and the shared reading of biblical texts that construction of a room or area in which these actions are at least feasible is highly desirable and an obvious ramification of the new Rite.

What can be done with existing churches to provide at reasonable cost such reconciliation spaces? There are several immediate possibilities:

- Regular readers will recall our room of reconciliation at Holy Family. We converted a relatively unused room off one entrance into such an attractive, softly lighted area. Here penitents can confess either kneeling or sitting behind a wooden grate or sitting face to face across a table from the priest.

- A former baptistry (with the font moved to the sanctuary) in many instances can be transformed without great difficulty into a permanent reconciliation area.

- Cry rooms (already sound-proofed, obviously) and sacristies become, with suitable drapes and moveable furniture, satisfactory temporary locations for the celebration of Penance.

- A traditional two-penitent confessional can be changed into a small, slightly crowded room of reconciliation for one penitent in which the various necessary options are provided for each person.

I have before me two blueprints with designs by Robert Rambusch of a "Remodeled Confession for Reconciliation Rites." The New York artist takes the traditional two-penitent confessional, knocks out old partitions and adds a few new ones, then suggests draw curtain, wall lamp, priest's swivel and penitent's straight chair, plus a prie-dieu. These simple renovations thus present parishioners with a quite inexpensive reconciliation space.

WHERE THERE IS sufficient passageway area, Rambusch slightly enlarges the arrangement by pushing the reconciliation walls out 16 inches into the aisle. In both circumstances the draw curtain is controlled by the penitent who can confess behind it with perfect anonymity or pull the drape aside and converse in a face-to-face manner with the priest.

The essential element in any room of reconciliation is this freedom or option offered penitents to select that method—anonymous or face-to-face, kneeling or sitting—which they find most comfortable and conducive to a personal meeting with Christ their Savior.

Full and effective use of the new liturgy and these areas for Penance will require more time than it did in the past. We will discuss that challenge next week.

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What is a religious Brother?

BY BRO. DISMUS McAULIFFE, C.F.X.

Prior to Vatican II when a Brother's garb was so similar to that of a priest, the Brother was frequently mistaken for a priest, usually by someone under the influence who thought it would be an opportune time to go to confession. So the Brother would explain his status in the Church taking note of the distinction between ordained clerics and lay religious. And invariably the response was, "Oh, so you're Brother, Father." Since most people were familiar with Catholic Sisters this writer always found it simplified things for the casual inquirer by responding to the original question with, "A Brother is the male counterpart of a religious Sister."

While the above anecdote may be amusing, it also illustrates a reality that exists: Brothers are unknown, or where known are often misunderstood. In writing this article, the intention is not only to make known the existence of religious Brothers, but also to explain why Brothers are Brothers.

EVERYONE IS CALLED to serve the Lord, but not everyone is called to serve Him in the same manner. For the large majority of people, the call to serve the Lord is fulfilled in marriage and parenthood. A number of men and women also serve the Lord with their lives as unmarried lay persons. And a small number serve Him in the priesthood by which they are empowered to administer the sacraments to the faithful. But there are also women and men who are called to serve the Lord in none of the aforementioned states, and these we call religious Sisters and religious Brothers.

A Religious Brother is one who dedicates himself to growing in the

love of the Lord. And while this might be said of any devout Christian, the Brother follows through on his intention by taking definite steps that will lead in the direction of the fulfillment of his goal: he chooses to live his commitment to Christ in a praying community of vowed men engaged in service to their fellow men. Hence the three major characteristics of the Brother's life: prayerful community, vows or promises, and service.

In a post Vatican II world that sees the Church desperately striving (and frequently failing) to serve the needs of a rapidly changing world, the Brother stands as a witness of the unity that binds all mankind. His commitment is a sign and a living proof that Christ is still among us. His consecration reminds all of us that the Church is a brotherhood of believers. His apostolic endeavors show that the Church is redeeming the world as Christ did by loving it. He is a sign and an example that God wishes all men to be brought together in peace and harmony through mutual efforts of understanding and cooperation. He is a sign of love, of hope, of guidance.

A BROTHER IS A person who lives a simple, Gospel-centered life in a celibate community. If that image is bland and colorless, the reality is not. Just as people come in different colors, sizes and shapes, the Brothers come to the service of God with varied skills, talents, and aptitudes. Teachers, architects, plumbers, nurses, carpenters, engineers, musicians, laborers, artists, psychologists, artisans, doctors, writers, farmers, secretaries, parish ministers—whatever the particular talent God has given the Brother, he uses in his service to the People of God.

This service is only one aspect of the Brother's life. His main focus is always the love of God. To help him keep on target, he joins other men with the same goal who together form community. This community life, modeled on life in the early Church where the faithful were of one heart and soul, is rooted and grounded in the love of the Brothers for God and for one another.

"They continued steadily learning the teaching of the Apostles, and joined in their fellowship, in the breaking of bread, and in prayer. All the believers shared everything in common; they sold their possessions and goods and divided the proceeds among the fellowship according to the individual need. Day after day they met by common consent in the Temple; they broke bread together in their homes, sharing meals with simple joy. Every day the Lord added to their number

those who were finding salvation." (Acts 2:42-47)

From the friendship formed and the unity engendered by common prayer, from possessing things in common, and a sharing of talents, the Brother receives the support he needs to live out his divine call to serve. Further, it is the union of the Brothers in fraternal love which prepares them to achieve community in its most profound reality through the common celebration of the Eucharist.

With its non-materialistic orientation, religious life stands in opposition to the consumerism and status struggle which claim so much attention and energy. With its attempt to set a balance between thought and action, work and prayer, person and community, it opens options that lead to genuine life. At the center of this life is God and it is here that meaning, integrity, and happiness are found.

ALIVE TO THE enormity of the problems facing modern society and the tremendous need of Christ-bearers in that society, the Brothers seek men who have the courage to give themselves completely to a life that in the world's view is a waste of time, talent, and manpower. Only the enthusiastic and resourceful need apply, for time is too precious to waste on those who come seeking comfort and security. Those who come to a Religious Brothers' community must be men of faith, men of hope, and, above all, men of love. Our faith and hope are placed in Jesus, who so loved us that He became like us in all things except sin. Life as a Brother guarantees challenge, service, commitment, and the opportunity of becoming one of the world's great lovers.

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A traditionally garbed Capuchin brother prays with his community in Washington, D.C. (NC photo by John Willig)

know
your
faith



JUNIOR VOLLEYBALL CHAMPIONS—These young ladies from St. Jude parish, Indianapolis, recently captured the Junior CYO Volleyball championship, defeating Holy Spirit in the title game. Coaches are, left to right: Helen Kesterson, Sharon Zweisler and John Kesterson.

31 lay workers honored by CYO

Archbishop George J. Biskup presented 31 volunteers with the coveted Monsignor Albert J. Busald Award for outstanding contributions to the CYO in ceremonies held last Tuesday night at St. Philip Neri Church.

The Archbishop was the principal concelebrant of the Mass marking the presentation of the awards.

Volunteer services acknowledged ranged from many years of coaching to producing a promotional movie.

Boys' Track Meet Sunday

More than 1,000 boys are expected to compete Sunday at the CYO Stadium in the Nineteenth Annual Cadet Track Meet. Activities will open at 12 noon.

The dual meet season ended last week with parishes competing from around the city.

Final Boys' Track standings are:

DIVISION I CLASS A—St. Lawrence 4-0; St. Plus 3-1; Mount Carmel 2-2; St. Rita 0-3; St. Monica 0-4; Class A Champion is St. Lawrence.

DIVISION I CLASS B—St. Lawrence 4-0; St. Plus 3-1; Mount Carmel 2-2; St. Monica 1-3; St. Rita 0-4; Class B Champion is St. Lawrence.

DIVISION I CLASS C—St. Plus 4-0; Mount Carmel 3-1; St. Rita 2-2; St. Lawrence 1-3; St. Monica 0-3; Class C Champion is St. Plus.

DIVISION II CLASS A—Holy Name 4-0; Holy Spirit 3-1; St. Simon 2-2; St. Mark 1-3; St. Thomas 0-4; Class A Champion is Holy Name.

DIVISION II CLASS B—St. Simon 4-0; Holy Spirit 3-1; Holy Name 2-2; St. Mark 1-3; St. Thomas 0-4; Class B Champion is St. Simon.

DIVISION II CLASS C—St. Simon 4-0; Holy Spirit 3-1; Holy Name 2-2; St. Mark 1-3; St. Thomas 0-4; Class C Champion is St. Simon.

CYO NOTES

Kickball Division champions have been crowned and have moved into league play-off competition in all leagues. Post-season tournaments are underway in both the Cadet "A" and "B" leagues.

Junior Boys' and Girls' Softball League entry deadline is Tuesday, May 20. All entries should be in by that date.

The Cadet Girls' City-Wide Track meet is scheduled for Sunday, June 1.

CYO STANDINGS

CADET GIRLS' TRACK

(Through May 11)

CLASS A—St. Plus 3-0; St. Simon 2-0; St. Lawrence 1-1; St. Mark 1-1; St. Lawrence 1-1; St. Monica 0-4.

CLASS B—St. Lawrence 2-0; St. Plus 1-1; St. Simon 2-0; St. Monica 0-4; St. Rita 1-2; St. Mark 1-1.

CLASS C—St. Plus 3-0; St. Simon 2-0; St. Mark 1-1; St. Lawrence 1-1; St. Rita 1-2; St. Monica 0-4.

CADET BASEBALL

(Through May 12)

DIVISION I—St. Christopher 5-0; St. Plus X (Gold) 4-2; St. Gabriel 3-2; St. Michael "A" 3-2; St. Monica 2-2; St. Luke 2-4; All Saints 1-4; St. Susanna 0-5.

DIVISION II—St. Plus X (Purple) 5-1; St. Andrew 3-1; St. Matthew 2-1; Immaculate Heart 2-3; Christ the King 1-2; St. Michael "B" 1-4; St. Joan of Arc 0-5.

DIVISION III—Holy Name 5-0; St. Jude 4-0; St. Roch 3-2; St. Barnabas (White) 2-2; Central Catholic (Blue) 2-2; St. Mark 1-3; Central Catholic (White) 0-4.

DIVISION IV—Little Flower 5-1; Nativity 4-1; St. Simon 3-1; St.

Bernadette 3-2; Holy Spirit 2-3; St. Lawrence 1-3; Our Lady of Lourdes 0-2; St. Barnabas (Red) 0-5.

"B" BASEBALL

(Through May 12)
St. Bernadette 5-0; St. Christopher 4-1; St. Jude 1-4; St. Thomas 0-5.

VISITATION

INDIANAPOLIS—On May 19 Father Benet A. Fonck, O.F.M., Associate Provincial Director, will conduct the annual visitation of Lay Franciscans of Holy Stigmata of St. Francis (fraternity, starting at 8 p.m. at Alverna Retreat House, Indianapolis. All tertiaries are urged to attend.



BUSALD AWARD WINNERS—Recipients of the Monsignor Albert J. Busald Award, are shown above, left to right: (Front row): Larry Lee, Mrs. Larry Lee, St. Joan of Arc; Rita Pfeiffer, Nativity; Keith Wagner, St. Bernadette; Mrs. Joan Moorman, St. Rita; Roberta Presnal, St. Andrew; Gloria Lettler, Holy Trinity; Mrs. Joseph Ritter, St. Matthew; Edwin Presnal, St. Andrew; (Middle row): Tom Morris, St. James; James Jenks, St. Christopher; Donald Dean, St. Christopher; Tim Hayes, St. Catherine; Bud Nye, St. Plus X; Norman Wilkens; Pat Devine, St. Lawrence; Ray Mattingly, St. James; Al Herbertz, Holy Name; Anita Risch, St. Malachi. (Back row): Bob Armbruster, St. Catherine; Chris Meehan, Nativity; Frank Swarczkopf, St. Michael; Bob Mohr, St. Malachi; Stanley Robert Tooley, St. Andrew; Richard McCall, Sacred Heart; Kathy Kantner, St. Simon; Mary Kantner, St. Simon; John Kesterson, St. Jude; Randy Hamish, St. Lawrence; Mike Kidwell, Holy Name, (accepting for his father Charles Kidwell).

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† STEFANIA A. FARKAS, 72, St. John the Apostle, May 10. Mother of Edmund of Bloomington; sister of Emma Kordovanyi of Hungary.

BRAZIL

† JULIA A. CONNERS, 92, Annunciation, May 9.

CHARLESTOWN

† MEINRAD CHARLES KAEHLIN, 72, St. Michael, May 10. Husband of Lillian; father of James N. Kaelin of Belleville, Ark., and Ray Kaelin of Topeka, Kans.; brother of Mrs. Arthur Rieve, Mrs. Charles Rieve, and Mrs. Albert Waters, all of Louisville, Ky.; and Mrs. John R. Rye of Palm Beach Gardens, Fla.

FLOYDS KNOBS

† LAWRENCE S. HANKA, 85, St. Mary-of-the-Knobs, May 12. Husband of Anna; father of Eugene J. Hanka of Floyds Knobs; Celeste Strahl of Silver Spring, Md.; and Mercedes Thompson of Louisville, Ky.; brother of William Hanka, Jr. of Louisville, Ky.; Bertha Banel and Myrtle Receveur, both of Floyds Knobs; and Gertrude Eberle of Bloomington.

INDIANAPOLIS

† MARGARET M. RISK, 69, SS. Peter and Paul Cathedral, May 6. No immediate survivors.

† DOROTHY M. EISENHUT, 67, Our Lady of Lourdes, May 9. Mother of Mrs. Donna Ozbun; Marianne, Penny, Richard J., Joseph H. and James W. Eisenhut; sister of Winnie Sanders, Hugh and Keith Weber.

† ROMA E. TODD, 58, St.

Lawrence, May 10. Wife of Victor K.; sister of Betty Vaughn, Mar. Katherine Johnson, Ray and Joseph Hamel.

† LIEBERATO DeFELICE, 87, St. John, May 10. Father of Virginia Norton, Carlo and Victor DeFelice.

† MARGARET HERRMANN, 71, St. Thomas Aquinas, May 12. Mother of Edward F., Jr.; sister of Marion, Edward, and Robert T. Fay and Alice Miller.

† MARY LOUISE BAAS, 54, St. Catherine, May 13. Daughter of Bertha C. (Meister) Baas.

† THOMAS P. SCOLLARD, 53, St. John, May 14. Husband of Regina R.; father of Anne, Rosemary and Thomas P. Scollard; brother of Julia, Margaret, Joseph, John and Nicholas Scollard.

† JOSEPH J. GLOTZBACH, 62, Holy Family, May 5. Husband of Alice; father of Robert Glotzbach of Clarksville; John Glotzbach of Shively, Ky.; Bill, Jerry, and Ellen Glotzbach, all of New Albany; Mary Pat Bryant of Laconia; and Judy Ann Parker of Scottsburg; son of Josephine Glotzbach of Lanesville.

† ALESIA BRUNS, infant, St. Mary, May 8. Daughter of Mr. and Mrs. Melvin Bruns; granddaughter of Mr. and Mrs. Basil Baldwin, Sr., of Centerville, and Mr. and Mrs. Virgil Becker, Sr., of Brookville; great-granddaughter of Mrs. Mary Clark of Clydesdale; Mrs. Ben Bruns of Brookville; and Mrs. Ben Fiederman of Batesville.

† CARL A. KILGUS, 78, St. Andrew, May 7. Husband of Simone; father of Carl, Jr. of Ft. Wayne; Edward of Walton, Okla.; Charles of Spain; Margaret Cusmano of Harper Woods, Mich.; Eileen Bogges of Churubusco; Evelyn Nowels of Ft. Wayne; and Mrs. Richard Jeffers of Richmond. Brother of Frank of Richmond; and Bertha Miller of Centerville.

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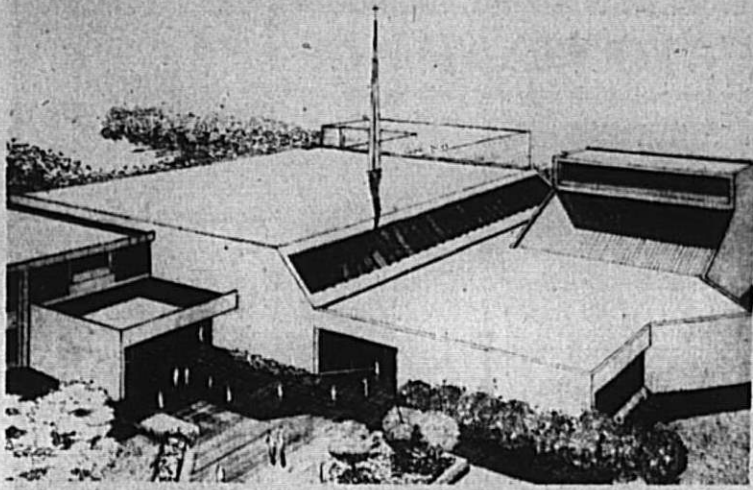
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BREBEUF EXPANSION—The above architect's drawing shows the new commons amphitheatre wing planned for Brebeuf Preparatory School, Indianapolis, under a \$2 million expansion program. The capital fund drive will also provide financing for library enlargement, renovation of classrooms and endowment of various school programs. Enlarged physical education facilities are visualized under a longer range expansion plan.



MAY PILGRIMAGES IN PROGRESS—The annual pilgrimages to historic Monte Cassino shrine, above, are being sponsored again on the Sundays of May by the monks of St. Meinrad Archabbey. The services are held at 2 p.m. The remaining speakers are: May 18, Father Jeremy King, "Mary, the Ark of the Covenant"; and May 25, Father Linus Swartz, "Our Blessed Mother: The Perfect Disciple."

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Bishop hits Marian cult

LA CROSSE, Wis.—Bishop Frederick W. Freking of La Crosse has issued an "personal interdiction" against Mrs. Mary Ann Van Hoof, an elderly Necedah, Wis., woman who for 25 years has claimed to have had visions of the Virgin Mary.

The bishop sent letters of interdiction to Mrs. Van Hoof and six officers of a group that promotes her visions.

"A personal interdiction is not excommunication, but it does cut one off from the life of the Church," Bishop Freking said. "It denies one the privileges of the Church, such as receiving Holy Communion."

THOSE UNDER interdiction can have the interdiction removed by going to the local pastor and telling him they sincerely repent of their activities. Bishop Freking said he has given the pastor authority to absolve them.

Mrs. Van Hoof, now 71, first reported visions in 1949 and 1950 in which she said the Virgin Mary talked to her. Reports of her visions spurred pilgrimages to her home, and on Oct. 15, 1960, a crowd of some 100,000 people showed up.

A group called "For My God and My Country, Inc." was formed to honor her visions and in the 1950s built several shrines honoring Mrs. Van Hoof and the Virgin Mary.

The Queen of the Holy Rosary, Mediatrix of Peace Shrine in Necedah has been promoted since the first alleged apparitions. Public functions such as recitations of the Rosary have been held there.

THE DIOCESE of La Crosse first investigated the matter from 1950 to 1955 and concluded that the alleged visions and revelations of Mrs. Van Hoof were false in that they had no supernatural origin.

In 1955, the late Bishop John P. Treacy of La Crosse prohibited all public and private religious worship in connection with the shrine and declared the claims regarding supernatural visions to be false.

The diocese set up another commission in 1969 to study the cult. In its report in 1971 to Bishop Freking, the commission expressed agreement with the conclusions of the original investigation.

DO IT TO MEET.

INDIANAPOLIS — Our Lady of Everyday Circle, Daughters of Isabella, will hold its monthly meeting on Monday, May 19, at St. James parish hall.

BY JAMES W. ARNOLD

The trouble with most attempts to "cure" psychological ailments—crime, mental illness, drugs, alcohol—is that isolation in a hospital or jail doesn't work. Eventually, the patient goes back to his original environment and all the miseries that ground him down. The grinding process begins all over again.

This is the essence of Vittorio de Sica's interesting last film, "A Brief Vacation," which is the poignant story of a woman, a Milanese factory worker and major support of her grubby, teeming family. She is suddenly given the ironic "gift" of incipient TB and whisked away to a kind of Blue Cross paradise in the Alps. There, for the first time it seems, she is treated as a person, not a drudge; meets a wide variety of women with whom she enjoys comradeship, and begins to read and think. She also falls in love, and is fallen in love with. She blossoms.

BUT WHEN ALL this has

finally cured her body and perhaps her spirit, she must go back to Milan—to the pits. The day of liberation becomes the day of renewed confinement. De Sica, the diehard realist, provides no happy ending. But there are enough clues to suggest that Clara (played by broodingly handsome Florinda Bolkan) will not go gladly into that good night.

It's trendy to project a woman's liberation theme on "Vacation," but I think the heroine's sex is less important than her social class. She is one of the proletarians who lives each day in quiet desperation. What would happen if such a woman were miraculously transported out of her crowded apartment, with the constant family bickering and pressure; out of her factory, with its tension, noise, regimentation? Well, she'd be like a heroine in a romantic movie. But this was only a "what if," an hypothesis. In reality, she must go back, even with her consciousness raised—to the prison that holds her

working sisters and brothers everywhere, and either conform or rebel.

As a dying friend tells Clara (not too elegantly) in the sanitarium: "If you let them walk over you, they will trample you to death." The friend then tells off the nurses, God, and everyone else within earshot. Defiance is the only dignified response by those who have been shafted to those who have done the shafting.

"VACATION" seems, in substance, a final word from de Sica, the old humanist-Marxist who died last November and left us the greatest movies of the Italian neo-realist movement of the 1940's—"The Bicycle Thief" and "Umberto D." Later, his career became profitably linked with Sophia Loren (in her Oscar-winning "Two Women," among others), and also got submerged in trifles and failures.

But he ended boldly with "Garden of the Finzi-Continis" and now "Vacation," which is almost a career summation. It contrasts the life of a Loren-like heroine (Bolkan has the same strength and earthy beauty) in the romantic mountains and the urban slums. It still finds no way to make them compatible.

De Sica and his longtime collaborator, writer Cesare Zavattini, have always dealt, when they were serious, with the same question: who will be the savior of the working poor? If they rejected Jesus, at least by implication, and proposed Marxism, at least by implication, they were never convincing. (There is really little to be loved in any of their images of the benevolent state or the embittered workers. In "Vacation," despite the benefits of health insurance—to accept it, there are a hundred small humiliations—the sym-

pathetic characters are all middle-class, and Clara returns to her factory and family with the sensitivity of a bourgeois woman).

But they were definitely convincing in describing, without compromise, the plight of the poor. Zavattini once wrote in a classic essay that movies ought to be made about such subjects as a poor woman trying to buy a pair of shoes. The portrait of Clara's wretched life, bounded by factory whistle, industrial smog, crowded trains and kitchen sink squabbles, deserves to take its memorable place in the de Sica gallery with the thin little man trying to steal back his stolen bicycle, and the old pensioner who has to abandon his beloved dog because he can no longer

feed them both. WHAT HAPPENS to the impressive, complex, human Clara in the sanitarium is entertaining but sometimes sentimental fluff. (You may be skeptical, too, when she begins to read Anna Karenina).

One wonders who will take up de Sica's light, and remind us again in films of those in desperate need of compassion and, more than that, help. He was, for a while, the social conscience of the cinema. People said, as they always do, "I got enough troubles of my own without seeing that." Now he leaves us—after this one last, minor-key song—in our complacency. [Rating—A-3: unobjectionable for adults]



VIEWING WITH ARNOLD

A final word from de Sica

The week's TV network films

GOING HOME (1971) (CBS, Friday, May 16): Herbert Leonard's offbeat exploration of New Jersey working-class types, somewhat upstaged by a lurid and highly symbolic conflict between a disturbed youth (Jan-Michael Vincent) and his ex-con father (Robert Mitchum) who is trying to salvage a decent life. Mitchum is absolutely terrific, and so is Brenda Vaccaro, the warm-hearted babe hoping to find the courage to marry him. Uneven and adult, but much more interesting than the usual TV fare.

DON'T DRINK THE WATER (1969) (CBS, Friday, May 16): Woody Allen's Broadway comedy about a typical American family mistaken for spies after they are hijacked near the end of their European vacation. What fun there is, and there isn't much, involves watching Jackie Gleason and Estelle Parsons as a Middle American husband-and-wife team. Not recommended.

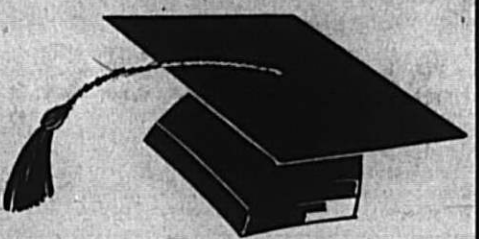
THE GREAT ESCAPE (1963) (NBC, telecast in two parts, Saturday and Monday, May 17-19) (Postponed from May 10-12): John Sturges' ultimate prisoner-of-war movie, based on actual WW II events, combines suspense and action with feeling and enduring human values. This is the film that made Steve McQueen a star, and at least a dozen others in the cast are equally good. Solid and stirring: recommended for all but very young children.

DUEL IN THE SUN (1947) (ABC, Saturday, May 17): A tasteless, inflated camp masterpiece, one of the worst big-budget films of all time. Considered a wicked adult western in its day, this Seiznick attempt at a sagebrush "Gone With the Wind" is enjoyable now as a Wagnerian horse opera. Gregory Peck and Joseph Cotton are the Cain-and-Abel sons of Lionel Barrymore; there is a final shootout in which the impassioned lovers (Peck and Jennifer Jones) die in each other's arms. Not recommended.

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New Distinctive
1 and 2 Bedroom Apartments

Applications and References Required
(Only by Lease)

38th & Washington Blvd.

(Res. Manager) 283-6387

Under New Management and Ownership